There are no gardens around the cabins because the conditions of the soil and climate render permanent cultivation impracticable. The nearest thing is a few persons planting some banana trees around the hut at the foot of which they spread the hearth ashes. As a general rule villages are closely hemmed in by secondary brushwood, and people plant far from one another and sometimes very far from the village.

If it does not admit the appropriation of land to individuals, custom does admit, on the other hand, the ownership of trees. In the villages the useful trees (coconut trees, maripa palms /attalea excelsa/, mango trees, cashew-apple trees, etc.) all have owners. The tree is considered as personal property and is transmitted by inheritance in the same way as a gun or a canoe. The procedure employed by the Boni for the dispersion of the inheritance among the members of the lineage of the dead man sometimes has the effect of transmitting the ownership of a tree to a person who is not of the village. For example, in Boniville where a fraction of the Kotika lineage lives, two caumou palms were bequeathed a long time ago to members of the lineage living in Kotika, who come each year to gather the fruit.

Appendix

Local Chronology Used for Determining Ages

1876	Death of Grand Man Atyaba.
1877	Trip of the explorer Crevaux from the Maroni to the Yari and the Amazon, in the company of Apatu, head of the Boni village.
1882	Apatu secedes, taking with him about 150 persons and founds the village which bears his name on the lower course of the Maroni.